A U M

Better than Sovereignty over the earth, better than going to heaven, better than lordship over all the worlds is the reward of the first step in holiness.

—DHAMMAPADA.

THEOSOPHY

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"THE CYCLE MOVETH"

THEOSOPHY IN INDIA

THE nucleus of Action of The Theosophical Society established in 1875, the nucleus of Knowledge was given the West in 1877 by the publication of "Isis Unveiled." The West had something to do; the West had something to study. Theory and practice combined, the nucleus of Brotherhood would become realizable. Then H.P.B. went to India, for the future of the Great Work in the West was now in the hands of the members of the Society. Henceforth hers but to guide, to re-adjust and to correct as these might be earned and required. The Society and "Isis" were primarily and peculiarly for the needs of the West. This has been but vaguely sensed even to this day.

It requires but brief survey to determine how vastly the needs of the East differed from those of the West and how, consequently, H.P.B.'s method of inaugurating the Theosophical Movement in the Orient was adapted to those peculiar needs.

Consider: One-sixth of the population was Mohammedan—a bastard Christianity more sincere by far and far more bigoted than even the Roman Catholic or the most indurated of the Protestant sects. Another sixth of the people adhered tenaciously to survivals of religions and religious customs broken on the wheel of the Aryan invasions before the dawn of history—for it must not be forgotten that the "Untouchables" are for the most part derived from the ancient indigenous populations trampled under foot and despised by the successive layers of conquerors. Their intellectual and moral, no less than their physical, misery and degradation are extreme

even for that land of extremes. Something less than another sixth of the population is given over to the various off-shoots from the ancient Aryan faith, mixtures of heretic and "pagan" beliefs from the standpoint of orthodox Hinduism. These are the Sikhs, Jains, Buddhists, and others of lesser importance in point of numbers. Lastly, orthodox Hinduism or Brahmanism, comprising well over one-half of the total population of India—a matter of more than 150 million people in absolute servitude to a system embalmed ages ago and that has witnessed no essential change in milleniums. Aside from these, a scant 100,000 Parsis, descended from exiled Zoroastrians driven from Persia at the time of the rise of Mohammedanism. Over all the lordship of alien conquerors, a few score thousand English soldiers of arms and soldiers of fortune. Hundreds of conflicting tongues, conflicting customs, conflicting peoples, each further removed from all the others than, say a "native American" from the Red Indian, or a Southern planter from his black slaves. Not three out of a hundred could read or write their own language; not one in a hundred could speak, read or write in even "babu" English.

Hopeless and fatuous must have seemed, and indeed must have been, the task to any but an Adept of the Wisdom-Religion. Yet we have seen H.P.B. land at Bombay, gain adherents among Brahmins and Buddhists, Parsis and English, and launch both her Society and her *Theosophist* among the barrier reefs in that stormy sea of Souls. This was no miracle; yet how could it be achieved short of a miracle?

All building or re-building is out of existing and pre-existing material. Although H.P.B. could bring to bear the Occult knowledge of her Masters and herself she could only work, in the East as in the West, with the mind of the race as she found it; with that mind as a lever convert seeming evils into powers for good. This she availed of in the remarkable metaphysical difference between the East and the West. Whereas in the West religion is very largely a matter of intellectual assent or passivity, of moral profession and not of practice, in the East its antithesis is to be found. Religion there does not demand either intellectual ability, support or countenance, actual or tacit. In the Orient religion is a mode of life. It is inbred and ingrained in the fabric of daily existence. Nothing is to be improved, nothing changed. There is no room for intellectual evolution in religion as religion is understood by the populace. The preservation of one's own system is religious duty, and religion there consists in a multitude of rites, ceremonies, customs and observances to be minutely and scrupulously obeyed. In all else there is the most complete liberty of conscience and of thought. It is what one *does* that constitutes his *dharma*—religious duty or law—not what he thinks or feels, as in the West. In each

caste, each sect, each religion, it is quite generally recognized that followers of other faiths have their own proper dharma. There is, by consequence, no such intolerance as in the West—strange as that may seem to us. It is only when members of antagonistic systems, each intent on the performance of dharma, come into collision, in much the same way as physical vehicles come into collision at intersecting points, that what seems to us to be religious animosity flares up.

What would be an utter impossibility in the West was therefore an open door in the East: H.P.B. and Col. Olcott were received and welcomed on terms of entire intellectual and moral equality by the leading representatives of the most exclusive religions, sects and castes in the world. High priests of Buddhism, Brahmins of the most powerful *Gotras,* ascetics of the greatest sanctity, famed exponents of the great schools of Hindu philosophy, Indian Rulers of the noblest rank, met and conferred with them as, in the West, only statesmen, jurists, cosmopolitans, meet and mingle. Imagine great dignitaries of the Roman or Greek Catholic Church, prelates of the Anglican Communion, Methodist Bishops, Presbyterian Elders, Mormons of the "Quorum", "Fundamentalists" and "Modernists" meeting on equal terms with each other and with "heathen," infidels and sceptics, to discuss the great problems of religion, philosophy and ethics!

The "open door" in the West was the "Third Object" of the Parent theosophical society, but in the East the "Second Object" was the key which opened the door. In neither West nor East was the great "First Object" of any interest or validity to those who flocked to join "The Theosophical Society."

So the student of to-day should not be deceived by sameness or similarity of names and forms. From the very outset "The Theosophical Society" in the West and "The Theosophical Society" in the East were two utterly different bodies with distinct "Objects". What they had in common was purely personal, formal and academic. What alone could amalgamate and ultimately cohere them was the "First Object," but it was through the Second and Third Objects only that the respective obstacles of the two bodies could be gradually worn away.

In the West H.P.B. had used the names and terminology of the Spiritualists, the Kabalists, the Platonists, and the Christian Mystics of all sorts. Apparently adopting their ideas and theories as well as their facts, she had little by little, throughout the long chapters of "Isis," introduced the principles and some of the terms of the Occult philosophy to the attention of Western minds. "Isis," as we have said, was peculiarly for the West. How, then, did she work in the East? Her teachings must of necessity be the same, for the Wisdom-Religion changes not at all, save in application.

The pages of *The Theosophist* from 1879 to 1885 tell the story of her method in the East as "Isis" tells the story of her method in the West, during the first septennate of "The Theosophical Society." Her own writings in *The Theosophist,* and those directly inspired by her Masters and herself, are neither more nor less than a serial re-presentation of the teachings in "Isis Unveiled;" the same ideas, the same principles, the same philosophy, given out with names, terminology, theories, facts and testimony drawn from Oriental experience and tradition. And, since *The Theosophist* circulated the world around, the *living* East and the living West were gradually made acquainted with each other's stores as well as with each other's peculiar needs and difficulties, gaining thereby insensibly some measure of mutual respect, consideration and tolerance—the first steps toward Brotherhood. Nowhere do the Wisdom and the Compassion of H.P.B. and her Masters shine with a more glorious effulgence than in the motive, the judgment, the discretion, the tact, the patience, the toil, which lie behind the objective fruits of her Mission during its first decade as manifested in the great growth of The Theosophical Society and in the production of "Isis Unveiled" and *The Theosophist.* Collateral and coincident resultants visibly in evidence were "The Occult World" and "Esoteric Buddhism," by Mr. Sinnett, the "Buddhist Catechism" of Col. Olcott, the great revival, East and West, of interest in "Psychical Research," and "Comparative Religion." Thus was passed the stage of germinal impulsion and the soil made ready for THEOSOPHY and the great FIRST Object of the Society.

As early as March, 1880, she published the letter of the "Turkish Effendi" showing that behind "The Theosophical Society" were other and far wider ramifications of the work and workers of *The Theosophical Movement.* She followed this up in the number for April, 1880, by the official promulgation of "The *Principles,* Rules, and Bye-Laws" of "The Theosophical Society, or *Universal Brotherhood.*" Tell-tale and significant as the quoted phrases are, they are a thousand times more so in the light of a careful study of the XIV Sections of the article itself. She makes public that behind the "Theosophical Society"—which she calls the "Third Section" —with its "three Degrees," there exists an invisible, unknown and hitherto unsuspected "Second Section," also with three Degrees of Chelas and "probationers"—the *School of the Masters.* And behind both of the other two, the *First Section,* the Lodge of Masters. "First," "Second," and "Third" Sections of What? Of *The Theosophical Movement.*

After this, the references multiply; Chelaship and its requirements are more and more often discussed, the *active* work of the "Second Section" within and behind the Society more and more hinted at. The "Brothers" or Masters are spoken of more and

more freely, *Their* "Objects" made more and more clear; Brotherhood, by consequence, made more and more definitely the aim of all Theosophical endeavor. During the following years the correspondence of the Mahatmas with Messrs. Sinnett and Hume went on steadily. One may now read these *Mahatma Letters to A. P. Sinnett* and learn how They were working behind the scenes, as H.P.B. and Col. Olcott were working on the visible stage of The Theosophical Movement, to make fundamental the First Object and Theosophy. From these *Letters* was drawn the material for the long series of articles, "Fragments of Occult Truth," and many others, published in *The Theosophist.*

Finally, in the *Supplement* to *The Theosophist* for March, 1884, appeared a full page *Notice* of "THE SECRET DOCTRINE, a new Version of 'Isis Unveiled,' with a new arrangement of the Matter, large and important Additions, and copious Notes and Commentaries." This, *nota bene,* was March, 1884, four and a half years before the "Secret Doctrine" actually appeared. This Notice appeared at the time of the departure of H.P.B. and Col. Olcott for Europe, just prior to the Coulomb charges and the investigation of "the theosophical phenomena" by the English Society for Psychical Research, and at the very time of the heat and fury of Mr. A. O. Hume's break with the Masters, as well as just following the death of the *Swami,* Dhayanand Saraswati, who from being a friend of the Founders and the Society had been for two or more years their most powerful enemy. The *Mahatma Letters* above referred to, shed a great light on all these hidden sore spots in the Society's life. At all events, H.P.B. was ready to announce, and did announce, the forthcoming production of her *opus par excellence*—the SECRET DOCTRINE, the final and authoritative exposition of *Theosophy.* We reproduce here the still vital portion of her announcement for its *occult* value:

> . . . Many, finding the outlines of the doctrine given in "Isis Unveiled" too hazy, clamoured for "more light," and necessarily misunderstanding the teaching, have erroneously supposed it to be contradictory to later revelations, which in not a few cases, have been entirely misconceived. The author, therefore, . . . proposes to issue the work in a better and clearer form. . . . All, that is important in "Isis" for a thorough comprehension of the occult and other philosophical subjects treated of, will be retained, but with such a rearrangement of the text as to group together as closely as possible the materials relating to any given subject. . . . Much additional information upon occult subjects, which it was not desirable to put before the public at the first appearance of the work, but for which the way has been prepared by the intervening eight years, and especially by the publication of "The Occult World" and "Esoteric Buddhism" and other Theosophical works, will now be given. Hints will also be found throwing light on many of the hitherto misunderstood teachings found in the said works.

CONFIDENCE IN MASTERS

> How few of the many pilgrims who have to start without chart or compass on that shoreless Ocean of Occultism reach the wished for land? Believe me, faithful friend, that *nothing* short of full confidence in us, in our good motives if not in our wisdom, in our foresight, if not omniscience—which is not to be found on this earth—can help one to cross over from one's land of dream and fiction to our Truth land, the region of stern reality and fact.
>
> —*A Mahatma's Letter.*

TRUST is the spiritual touch-stone. Lack of it, in the Line which we hold in our lives, spells dust and ashes to all apparently high endeavor.

Confidence is the first requisite to success, anywhere and everywhere. Trust in the Law of our own imperishable natures, trust that justice does rule, certainty of our ability to learn, to grow, to perform, to find answers to all problems—these are the qualities for the lack of which students suffer and fall away, to join the swelling ranks of the "disillusioned," and to die a spiritual death that is more bitter, and more truly "death," than mere physical dying ever was or ever could be.

The curse of our age is suspicion. Because we do not trust ourselves, we are afraid to trust anybody. Since the note of the times is the discord of materialism, our ideal of superior living is to possess vast stores of material wealth. To have "plenty of money" is to be successful in life. Theosophists feel the same way about it as anybody else, salving their concession to the race ideas with the excuse that *then* they could do so much for Theosophy. But the experience of human nature discloses the saddening fact that the more of this world's goods one has, the more precious the possession becomes—and the less able does the possessor seem to be to voluntarily part with it. Men are suspicious of one another, knowing full well in their own hearts what they would do to their neighbor's wealth if the opportunity presented itself. Conditions have actually reached a point where one cannot perform an altruistic service without rousing the certainty in the minds of many that an ulterior purpose is intended. If a Buddha should walk the streets today, performing "miracles" and healing the afflicted, he would be suspected of doing it for gain—or else it would be said, "He is advertising something!"

The student of Theosophy who would climb the wall of theory and uncertainty—make a breach in the frowning ramparts of book-knowledge—has not only to stand firmly against the roaring torrent of materialism. He has in fact to *make progress* against it. He has to do more than to *believe* in Altruism; he has to become altruistic.

He has by herculean efforts, steadfastly persisted in—when body, mind and even Soul itself are so weary over the unequal combat that he would gladly perish in his tracks—to keep doggedly on, even though all his world—himself included—believes him to be a fool.

Confidence is the only hard-won quality that will avail under these conditions. This confidence is not to be come by as a result of belief or blind faith. It is the result of reasoned faith, developed by a study and understanding of philosophy, and a rigid adherence to ethical teachings as a mode of life. The Theosophical dilletante will never gain it. The student who has taken up Theosophy "as a study," or to make himself or herself a better teacher, doctor, lawyer, artist, better at business, stronger intellectually—or for any of the thousands of "side-issues" that the human mind attaches itself to—will never arrive at a position of trust, much less at conscious assurance. His knowledge will be just so much "information and belief" to the end of his days, and no more. His confidence in himself will fail him, when power is needed and pretence shall go for nothing.

Conviction of the truth of primary Theosophical ideas is the first requisite for true self-confidence. This may be had first by intellectual study and its fruits—a logical and reasoned comprehension of philosophical rationale. Follows a testing out of the basis provided, by observation and experience—in the affairs of the world and its inhabitants as the moving picture of events, men, things and methods presents itself to the mind's eye from day to day; and especially a watchfulness and cold, honest analysis of the psychological processes of the student himself.

The time will soon come when the student shall find he has checked up the truth of the Theosophical teaching, so far as he is able to confirm it at all, in these ways: *(a)* By its intellectual and philosophical synthesis, based on a foundation of self-evident truths; *(b)* By application of the teaching to the affairs of daily life, and most of all as one's own intimate, interior experience justifies the idea that psychology is an exact science and that Theosophy includes it; *(c)* By realizing the fact that Truth always explains—that, given the complete explanation about anything, we have the Truth—unconflicting with any other Truth. This last is a *realization,* not a form of words. It comes with a compelling force, as if shot or projected into the mind from outside somewhere, although it really comes from *inside: Buddhi* expresses itself in terms of conviction.

Intellectual appreciation of the *necessity* of the existence of Masters follows: If there is knowledge, there must be Knowers; knowledge does not exist of itself, but is the result of observation and experience; and there must be Beings who have made the observations and recorded the experience. This is as far as the majority

of the more intellectually acute students of Theosophy go in crossing over "from one's land of dream and fiction to our Truth land, the region of stern reality and fact." For heretofore the effort of nearly all has been towards the acquisition of knowledge for oneself, however much the student believes that his motive has been altruistic. The mind and reasoning powers are satisfied; a philosophy of life that really explains has been secured. Aside from exercise therein mentally, as a swimmer exercises his body healthfully in clear water, no further urge is felt—for an essential quality has not been developed.

What is the essential quality which drives a man in spite of himself to pursue that Path, the traveling of which brings "full confidence" in Masters? It is something so rare, yet so commonly named, that incredulity is perhaps our first mental reaction when the word is set down before our eyes: *Gratitude.*

But think about it! This *emotion* that one hears and even sees expressed by students of Theosophy when Masters are mentioned is not *Gratitude.* Neither can it be called intelligent. The same thing exactly inundates the Christian prayer-meeting, the revival, the spiritualistic séance, the patriotic assemblage—wherever people congregate and are "deeply stirred." How many times on Theosophical platforms have Masters been spoken of so feelingly that both speaker and audience have thrilled with emotion—but that was not *Gratitude.*

Gratitude is not any one of the many phases of psychic emotion which go under other names; nor does it show itself in words, for the most part, nor in expressions of so-called love. Gratitude is the recognition that at a sacrifice, and without personal motives, something has been done for us—a recognition so compelling that we can never rest until we in our turn, on a similar basis, have passed on the divine service. Gratitude is Buddhi in action, a *universal* quality, and thus spiritual. It expresses itself in altruistic service: in work for and as Masters, who are the universal servants in Nature. Gratitude transmuted into effective action is calm, controlled, quiet—and powerful as cosmic electricity. Indeed, it is Fohat "stepped down" and applied to the work in hand; for Fohat is an *intelligent* force, we may remember—as also, that forces do not exist of themselves.

Thus in those rare students in whom rational cognition of the necessity of the existence of Masters has been succeeded by gratitude, one sees the active workers for Theosophy, the Companions "all over the world . . . engaged in bringing it forth for wider currency and propagation." To the Western man or woman of the day the mental process expresses itself something like this: "Somebody had to make the true writings available and keep them in print;

somebody had to fit up the Lodge meeting rooms, advertise the work, keep it going—do the studying, speaking, helping—sick or well, in season and out of season; somebody had to find the money needed—and evidently has to keep everlastingly at it. By their sacrifice I found and have been helped to understand the philosophy. I feel compelled to do my part—which means all that I possibly can do—in any and every department of my Lodge's activities; and that which I presently am unable to do, I will set myself to *learning* with all my heart and energy." This, if carried out, is an exhibition of gratitude—*is* gratitude. This, too, is "devotion;" for, like true gratitude, devotion is not an emotional affair at all. Nor does this student seek to develop special modes of service which are exclusively "his own," and thus contract an aggravated case of "the itch for a following." He works in the channels provided, which he has seen in his own case were pure and true—right there in the ranks with his fellows: he works *for* others *with* others.

Confidence in himself arises in the student who has thus felt gratitude and transmuted the feeling into action. Confidence in others inevitably follows, for he has constituted himself a worker in the ranks of others who feel and work as he feels and works, animated by the same *noblesse oblige,* determined as he is determined, intelligently happy as he is intelligently happy. The principles of his nature have impelled him to engage in this glorious, unsought fight, in which only fortune's favored soldiers may engage, so he is happy because he is "natural" in the highest and deepest sense. As he proceeds, confidence begets confidence: in himself, in his fellows, in humanity, in all Nature. In his thought, Masters are beginning to emerge as *facts,* and not merely ideals. They are "inside" first, and then "outside," and then everywhere, on all sides, in every phase of his changing days and years. "Full confidence" in Them is a matter of growth, a growing realization, confirmed bit by bit through experience, in inner intimate and subtle ways—ways that would present no proof whatever to another; but the *feeling* that accompanies these veiled inner events does—it is unmistakable. It is clear, unsullied, indescribably convincing.

The student is actually "crossing over" from his land of dream and fiction to Their Truth land. At the same time he is gaining "full confidence" in Them. The processes are one—not two, not separate. They are merely aspects of the same old eternal process, mentioned in the ancient writings (another confirmation of its reality), and called in the present teachings, "building *antaskarana.*" This is the meaning of the phrase, that the student has "to become that Path himself." For how could he "cross over" if there were no "bridge" or "Path?" How could he build it, save with his own materials, since the "Path is within?" How could he find and transmute the materials, save for the fact that as an evolving human being he is in

touch through his own instruments with every department of Nature? Thus does an understanding of the scientific teachings of the philosophy merge with the ethical and psychological. The veiled mysticism of the ancients proves true in the actual student-life of the observant and reverent man or woman of today.

"Full confidence," then, is a growth—a growth through service —"without expectation and free from hope." "The region of stern reality and fact" must necessarily be "Truth land," because only the true is unchanging, and only the unchanging is real. To reach it is not to "go" to any place—no change in *locus;* nor to appear any different; nor to follow "practices;" nor to attract the attention of our fellowmen—nor want to; certainly not to proclaim ourselves directly nor indirectly. It is a different point of view, and intelligent action therefrom. *The student life and the personal life are not separate.*

Dream and Genius*

Question—In the *Path* it is stated that "a dream is the going out of a part of our principles into the Astral Light." This raises a desire for information relative to the inspiration—so-called—of poets, artists, inventors, and others.

Answer—The definition of a dream referred to is not to my mind adequate, for there are many sorts of dreams all due to different causes. Believing, as I do, that in the Astral Light are the pictures of all that man has ever done or made, and that at this stage of evolution it is not possible to bring forth anything really new, the so-called inspirations may often be due to the fact that the organism of those "inspired" more easily permits the influx of the pictures in the Astral Light, and then their production in verse, paintings, inventions, or what not. In an article entitled "Genius" by H. P. Blavatsky in *Lucifer* for November, 1889,† the idea is advanced that the great geniuses, of whatever kind, are examples of the Ego, which is all-knowing, shining through and informing the physical body inhabited. It is not necessary to dream in order to be inspired, for the sudden inrush of poetical ideas and of new inventions may be due wholly to the previous state of the organism. While we often hear of such ideas arising in dream, yet from what is known of poets, painters, and others, we are forced to the conclusion that the greater number of inspirations are during the waking state, and this supports the view put forward by H. P. Blavatsky in the article upon "Genius."—*W.Q.J.*

**The Theosophical Forum,* December, 1889.

†Reprinted in THEOSOPHY, Vol. XII, p. 546.

THE THREE PLANES OF HUMAN LIFE*

JAGRATA, SWAPNA, SUSHUPTI: WAKING, DREAMING, DREAMLESS SLEEP

I SPEAK of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, each lives in more than three states while incarnated upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first—the waking-life, as the word conscious is now understood.

Every theosophist who is in earnest ought to know the importance of these three states, and especially how essential it is that one should not lose in Swapna the memory of experiences in Sushupti, nor in Jagrata those of Swapna, and *vice versa*.

Jagrata, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man dies he goes either to the Supreme Condition from which no return against his will is possible, or to other states—heaven, hell, avitchi, devachan, what not—from which return to incarnation is inevitable. But he cannot go to the Supreme State unless he has perfected and regenerated himself; unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of the three states first spoken of.

Jagrata acts on Swapna, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. Swapna again in its turn acts on the waking state (Jagrata) by the good or bad suggestions made to him in dreams. All experience and all religions are full of proofs of this. In the fabled Garden of Eden the wily serpent whispered in the ear of the sleeping mortal to the end that when awake he should violate the command. In Job it is said that God instructeth man in sleep, in dreams, and in visions of the night. And the common introspective and dream life of the most ordinary people needs no proof. Many cases are within my knowledge where the man was led to commit acts against which his better nature rebelled, the suggestion for the

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This article by William Q. Judge first appeared in *The Path* of August, 1888.

act coming to him in dream. It was because the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both Jagrata and Swapna.

It is therefore our duty to purify and keep clear these two planes.

The third state common to all is *Sushupti,* which has been translated *"dreamless sleep."* The translation is inadequate, for, while it is dreamless, it is also a state in which even criminals commune through the higher nature with spiritual beings and enter into the spiritual plane. It is the great spiritual reservoir by means of which the tremendous momentum toward evil living is held in check. And because it is involuntary with them, it is constantly salutary in its effect.

In order to understand the subject better, it is well to consider a little in detail what happens when one falls asleep, has dreams, and then enters Sushupti. As his outer senses are dulled the brain begins to throw up images, the reproductions of waking acts and thoughts, and soon he is asleep. He has then entered a plane of experience which is as real as that just quitted, only that it is of a different sort. We may roughly divide this from the waking life by an imaginary partition on the one side, and from Sushupti by another partition on the other. In this region he wanders until he begins to rise beyond it into the higher. There no disturbances come from the brain action, and the being is a partaker to the extent his nature permits of the "banquet of the gods." But he has to return to waking state, and he can get back by no other road than the one he came upon, for, as Sushupti extends in every direction and Swapna under it also in every direction, there is no possibility of emerging at once from Sushupti into Jagrata. And this is true even though on returning no memory of any dream is retained.

Now the ordinary non-concentrated man, by reason of the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as his duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake.

So it appears, then, that what he should try to accomplish is such a clearing up and vivification of Swapna state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result

cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

By this course a centre of attraction is set up in him while awake, and to that all his energies flow, so that it may be figured to ourselves as a focus in the waking man. To this focal point—looking at it from that plane—converge the rays from the whole waking man toward Swapna, carrying him into dream-state with greater clearness. By reaction this creates another focus in Swapna, through which he can emerge into Sushupti in a collected condition. Returning he goes by means of these points through Swapna, and there, the confusion being lessened, he enters into his usual waking state the possessor, to some extent at least, of the benefits and knowledge of Sushupti. The difference between the man who is not concentrated and the one who is, consists in this, that the first passes from one state to the other through the imaginary partitions postulated above, just as sand does through a sieve, while the concentrated man passes from one to the other similarly to water through a pipe or the rays of the sun through a lens. In the first case each stream of sand is a different experience, a different set of confused and irregular thoughts, whereas the collected man goes and returns the owner of regular and clear experience.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

EUSEBIO URBAN.

EXTERNALS

The physical results of Karmic action lag; a man's exterior shows what he may have been, not necessarily what he is now. Many a man who would rather die than cross the path of anyone, carries an exterior which challenges everyone he meets; many a wolf keeps his deceptive fleece cleaner than any sheep's.

To know the true worth of anyone needs something more than a correspondence school course of physiognomy; something not material; something to be had only by losing the sense of separateness, so that the hearts of others become as open to us as our own.

MISAPPREHENSIONS ABOUT KARMA

WHEN the average man comes into contact with the doctrines of Reincarnation and Karma, certain objections, products of the mental environment of the race, spring automatically to the fore.

"If I have lived before, why do I not remember it?" Attention may be called to the fact that if this is a valid objection, everyone's childhood and birth should be ruled out as not proven; for the man reincarnated is in just the position of the man who has no remaining living witnesses to his birth.

If this is not enough, what, then, are our multitudinous physiological and psychological characteristics, those of one different from those of every other, but the outcome of age-old habits, and therefore unconscious memory?

If it takes years to teach animals a few simple tricks, how long has it taken our "subconscious self" to learn all the infinitely complicated chemistry and physics of the body, whose processes it directs with such ease and facility?

Heredity, in this connection, means nothing; a little earnest research in standard works and theories on heredity will soon disclose the fact that nothing is in more dire need of explanation than heredity itself; an explanation found in Karma and Reincarnation and nowhere else.

Children are born to parents like themselves; they are not like the parents merely because born to them.

"It is unjust to punish anyone for sins he has forgotten; it is the same as punishing another person."

Suppose the case of a man committing a sin in full consciousness, after being warned that the consequences cannot be escaped, and that one of those consequences will be loss of memory. Are the consequences then to be remitted because of that loss? This, as it happens, is precisely the case of the mass of humanity.

This whole question arises, however, from an erroneous idea of the *nature* of suffering. We are given, all of us, to regard the consequences of misdeeds as inflicted by someone or something in a spirit of angry vengeance, and it is upon this spirit that our whole religious and legal system is based. This is a false, dangerous, ignorant, and thoroughly vicious viewpoint, and has no relation to the actual laws of nature. *Karma is corrective and not punitive,* and if the word "punishment" is to be retained, should be used with a meaning in consonance with the mind of Nature and not with the ideas of man.

The whole nature of Karma is that it brings about those feelings on our part which we have caused to others, and the consequences

are embedded in those deeper portions of our natures, seldom apparent on the surface, but no longer denied by science.

If, as the result of a misdeed, we have undergone great suffering, upon the next occasion when temptation arises, we will find within an inhibition against the previous action.

This in the case of every being; in the case of those who realize the truth of the Law, and try to understand it and act upon it, the effects will be conscious as well as "subconscious," and productive of that much faster advance; for the ability to understand and to remember causes will grow apace, and the man fast becomes the understanding observer of his own fortunes of the present and the arbiter of his fortunes of the future.

Karma is no arbitrary law set in motion by a being or beings; it is the necessary and absolute tendency of the whole Universe toward the restoration of disturbed equilibrium, the basic gravitational law of the Whole, without which manifestation would be impossible, and which is not subject to alteration or change by the act of any being, however high.

Any being, by virtue of its independent nature as a *phase* of the Supreme and Limitless, has power to originate action, to bring forth a manifestation of force from the Laya state of Spirit into the objective Universe. If the direction given that force is in accord with the general plan of universal manifestation then proceeding, the being acts as a co-worker with Nature; if against the tenor and purpose of that plan, a disharmonic action is set up, a cancer introduced into the cells of the cosmic body. Until that action is completely worked out the whole force of the Universe is concentrated on forcing it off the objective plane; and there is no path of disappearance other than the conscious point from which it emerged.

When a favorable moment arrives for this pressure to burst its barriers, for the curse to return home, it will return, no matter what the changes in nature and consciousness of the individual, no matter what forgetfulness or intervening deeds have entered his history.

Due to milleniums of erroneous teachings, encouraged by the desire to avoid responsibility and lean on something *outside of ourselves,* we almost automatically think of the administration of Karma as being in the hands of mystic beings in more or less objective form, but detached from us. In reality, the "Lords of Karma" are *phases of the inner nature of each one of us.*

No romantic judge sits aloft somewhere meticulously keeping a record of our deeds and misdeeds. By the actions of every day and every hour we are making impressions on the lives of our bodies, the lives of the bodies of others; upon the astral bodies and auras of ourselves and of all those we contact; and every word and act is embedded forever in the Higher Self.

We forget, from day to day and from life to life; but these impressions, these ideas, these lives, *always know their father.*

There is no escape *from* Karma; there is escape *into* Karma by learning its laws and conforming our thoughts and actions thereto; in other words, by eliminating the erroneous idea of "thee" and "me."

The idea of separateness is the one and only fulcrum of the Karmic lever; remove it and Karma is no more. *"There is no Karma unless there is a being to make it or feel its effects."*

The Seven Earths*

Question—As to there being seven earths: to me analogy would suggest that there are not seven earths; rather that our fellow globes are the more ethereal principles of that of which this earth is but its lowest aspect. "As above, so below."

Answer—I do not understand what sort of analogy the questioner uses, but the point raised is evidently in respect to the statement in the *Secret Doctrine* that as there are seven moons, so there are seven earths and seven principles or divisions in man. The *seven earths* referred to are not the seven globes of the earth-chain —the only one of which has been called "earth" is this one,—but are the seven principles of this globe, the most gross of which is that seen by us. No other word could be used for these except "earth," since as yet we are not well enough acquainted with them to give them distinct names. Were we to name them we should say (1) earth's physical shell, (2) earth's jiva principle, (3) earth's linga-sarira or astral body, and so on through the whole seven. This applies equally to all the globes of the earth-chain, and the other six of those cannot be called "earths" and were never intended to be, because they are composed of matter which is not perceptible to our eyes. So, when the questioner says that "there are not seven earths," there is a confounding together of two subjects, for the seven earths referred to are this earth and its principles, whereas the "fellow-globes" are the other globes in our chain and not our earth's higher principles. Each of the globes in the chain is septenary, (see *Secret Doctrine* Vol. I, p. 167, line 28,) and hence if we count these globe principles we have seven times seven, equals forty-nine, instead of only seven for the whole, as would follow from the questioner's position.—*W.Q.J.*

**The Theosophical Forum,* March, 1891.

STUDIES IN THE SECRET DOCTRINE

III

What Is Man?

THE ancient occult axiom, "Man, know thyself," is familiar to all; but very few have apprehended the real meaning of the Delphic Oracle. We think we know our earthly pedigree when we have looked at the genealogical family-tree; science thinks it knows the physical pedigree of man and humanity having traced his form from the protoplasm, and its growth from savagery. Neither the modern philosopher, nor the scientist, has traced the links of heredity, psychic, intellectual and spiritual; in the absence of that knowledge, it is not surprising and is very natural, that the modern estimate of the human form is altogether a mistaken one.

For all practical purposes, either of self-growth or of altruistic service, such knowledge is absolutely requisite. The intimate connection between the body, mind-soul and spirit of man has to be perceived; for then only can follow the perception of the relationship, nay the identity, which subsists between him and the triple Universe of Spirit, Intelligence, and Matter. There is an indissoluble union between man and the universe. The two are but the dual aspects of the One Substance-Principle—Absoluteness in its non-manifested aspect and Eternal Motion of the Great Breath in manifestation.

The universe is the macrocosm, man the microcosm; man—the Spirit is the macrocosm, man—the Thinker is the microcosm, and that Thinker in turn becomes the macrocosm to the material form in and through which he operates; thus also man becomes the macrocosm for the three lower kingdoms under him. (Cf. II, 169.)

Life is consciousness but is not self-conscious in every form; only in man it attains the state, plane or condition of self-consciousness, and when by self-induced and self-devised efforts it becomes a Self-Conscious Being, it gains for itself the greatest of all opportunities, the attainment of Universal Self-Consciousness. Then man has become divine, the Atma has become Paramatma, the Purusha has become Purushottama. Such a Being is the "Vasudeva, who is all this, the Mahatma difficult to meet" of the seventh discourse of the *Bhagavad-Gita*. Of his birth *The Voice of the Silence* sings:

> The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean waves will roar it to the rocks surf-bound, scent-laden breezes sing it to the vales, and stately pines mysteriously whisper: "A Master has arisen, a Master of the Day."

What a sublime goal! Not from star-dust to star-dust; but from star-dust to the manifestor, nourisher, and regenerator of the never-ending stream of conditioned existence—such is the destiny of Man.

Life is universal consciousness, one and impartite. The consciousness of any universe is unitary and therefore is termed monadic. This aspect of the One Life is defined as Spirit. The second of the primal duality, Matter is the same One Life visualized as the many. To quote the words of the Mahatma K. H.:

> It is one of the elementary and fundamental doctrines of Occultism that the two are one, and are distinct but in their respective manifestations, and only in the limited perceptions of the world of senses.

Says the *Secret Doctrine:*

> Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter—that is IT—the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath. (Commentary) (I, 258).
>
> Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other—the two poles of the same homogeneous substance, the root-principle of the universe. (I, 247.)

Spirit fails to know matter because it does not know itself. Matter is inert though animate, because that which lives and energizes and is conscious in it is not conscious of itself. That is why in the Sankhya Darshana—one of the six points of view of the Indian philosophy—Purusha-Spirit is represented as having eyes but no feet, while Pakriti-Matter has feet to move but is blind; the former mounts on the shoulders of the latter and, thus conjoint, the march of evolution of the One Life becomes possible. But only for a while. For matter has no ear to listen and the spirit has no power of speech. Time comes when the pair, even in close embrace, is lost in the slums of space. Each has to acquire knowledge of itself—its limitations and capacities and learn the art of co-operation to seek and tread the Great Highway of the Heavens.

Thus Theosophy brings us to the third element, "at present unknown to Western speculation." (I, 16.) "Modern science sees nothing beyond ever changing forms of matter caused by modes of motion and variety of Force. Modern religion, east and west alike, believes in that which does not exist—Spirit divorced of matter, or God beyond the earth—because it cannot understand and explain that which does exist, the phenomenal universe. "Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet. It is time that Theosophy should enter the arena" —thus a Master of Masters.

In every universe, atomic or solar or sidereal, and in every personification of it, as Heavenly Man or Adam-Kadmon, threefold is the process always going on. The world-process is triune—macrocosmically as microcosmically. In the metaphysics of India, Sat-Chit-Ananda is the macrocosmic triad as Ichcha, Gnayan and Kriya is the microcosmic. In the *Bhagavad-Gita* (seventh discourse) the same basic idea is put forward—Shri Krishna and his two natures—para and apara prakriti, the eightfold inferior and the superior by which "the universe is sustained." "The trinity in unity is an idea which all the ancient nations held in common," wrote H. P. B. in *Isis Unveiled* (I, 160) and proceeded to enumerate the same. The three fundamental propositions of the *Secret Doctrine* deal with the archetypal trinity. From the standpoint of the ever-flowing Life-Wave of Evolution the *Secret Doctrine* (I, 181) shows:

> That there exists in Nature a triple evolutionary scheme . . . or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY.
>
> 1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:—
>
> 2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the "givers of intelligence and consciousness" to man and:—
>
> 3. The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the "growth" (to use a misleading word) and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the INFINITE, of the transient into the Eternal and Absolute.
>
> Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or "Logoi." Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.

This is an amplification of the teaching of *Isis Unveiled* which after affirming (II, 587) that there is no miracle and that everything that happens is the result of Law-eternal, immutable, ever-active, proceeds to lay down the basic ideas of the philosophy:

> Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit,* source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not. (II, 587-88).
>
> Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the

real man succeeds in merging himself with the latter, he becomes an immortal entity. (II, 588).

The trinity of nature is the lock of magic, the trinity of man the key that fits it. (II, 635).

A Triune Process begets, sustains, regenerates man and heavenly man, atom and monad, alike. In the great drama of unfoldment one does not become the other, nor does one yield place to another. The never-to-be divided Spiritual Monad and its numberless rays called human monads; the incorruptible human monad and its numerous incarnations in matter; the material monad (named the mineral monad) and its countless physical atoms—thus three-fold is the view which we have to examine. (Cf. I, 177-79.) These three Monads are not three but the three facets of a Single One. Spiritual monad is abstract spirit, human monad is embodied spirit, material monad is differentiated spirit. (Cf. *Key to Theosophy* p. 52.) On the matter side, spiritual monad may be compared to the nucleolus, human monad to the nucleus and the material monad to the cell. But the three aspects of spirit are as distinctive in nature, make-up and function as are the nucleolus, nucleus and the cell. Therefore Van Helmont said, "Man is the mirror of the universe, and his triple nature stands in relationship to all things."

Isis Unveiled also quotes Parcelsus and says (I, 212-13):

"Three spirits live and actuate man," teaches Paracelsus; "three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body—the soul); the third is the *Divine* spirit *(Augoeides)*" . . . Man is a little world—a microcosm inside the great universe. Like a foetus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause—the Spiritual Light of the World? This is the trinity of organic and inorganic nature—the spiritual and the physical, which are three in one, and of which Proclus says that "The first monad is the Eternal God; the second, eternity; the third, the paradigm, or pattern of the universe;" the three constituting the Intelligible Triad. Everything in this visible universe is the outflow of this Triad, and a microcosmic triad itself. And thus they move in majestic procession in the fields of eternity, around the spiritual sun, as in the heliocentric system the celestial bodies move round the visible suns. The Pythagorean *Monad,* which lives "in solitude and darkness," may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still the whole universe will be gravitating around it, as it did from the "beginning of time," and with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible

Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution which, throughout millions of ages and successive transformations, has pushed the entity onward; and when it shall find itself reclothed in that primordial essence, identical with that of its Creator, then this once impalpable organic atom will have run its race, and the sons of God will once more "shout for joy" at the return of the pilgrim.

Having reflected on this extract the students' attention is invited to the following from the *Secret Doctrine* (I, 246):

The Monad or Jiva . . . is, first of all, shot down by the law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone . . . it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this, . . . is formless, as matter, and senseless, as consciousness. For the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the monad requires *(a)* a spiritual model, or prototype, for that material to shape itself into; and *(b)* an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter.

The gyrations of the Monad or Jiva form the first of the three lines of evolution, the second and third respectively are connected with the Intelligent Consciousness, and the model round which the body builds itself.

Man is composed of three men—man of dust, of thought, of light; "he is body, soul and spirit" (*Isis Unveiled* II, 223); he is chhaya, manas-putra and jiva; he is of earth (prithivi) fire (agni) and aether (akasha); he is the lower, the divine, and the eternal selves (*Voice of the Silence*) on the one side, and hands, head and heart of the body on the other.

Says our text-book:

No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi,* of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. (I, 469-70).

It is necessary for the student to ask how do these three different basic natures come to be what they are; whose progeny are they; what destiny awaits them and their macrocosmic parent. As

we seek the answers we are forced to enquire if man is the central plank of the entire scheme of evolution; further, in Nature which is governed by Law, what specific expression thereof should be first mastered to understand the whole process. To the first a reply is given—the final evolution of everything in terrestrial nature into Man is a fact; as to the second, the rise and fall of Nature due to karma occurs in cycles. A consideration of these problems is now due and as a preparation we may offer the following extract for the purposes of meditation, (II, 261):

> The occult doctrine . . . teaches a cyclic, never varying law in nature, the latter having no personal, "special design," but acting on a uniform plan that prevails through the whole manvantaric period and deals with the land worm as it deals with man. Neither the one, nor the other have sought to come into being, hence both are under the same evolutionary law, and both have to progress according to Karmic law. Both have started from the same neutral centre of Life and both have to remerge into it at the consummation of the cycle.

About the Tatwams*

Question—"Five Years of Theosophy" states there are 36 Tatwams. As Shiva Sanhita says, "From ether came air; from ether and air, fire; from ether, air, and fire, water; and from ether, air, fire, and water, was produced the earth, all of them forming the Universe." Now, I cannot arrange the combination of these five tatwams so as to make 36. I make five primal tatwams, 10 double, 10 triple, 4 quadruple, 1 quintuple, or 30 in all. Can you supply the deficiency?

Answer—It has been generally understood that the study of tatwams by beginners, including all men of every sort who are still in the world, is discouraged by the Masters of Occultism, since it may lead to abuses. Furthermore, the subject is so mixed up as far as any treatises on it are concerned, that it is well protected from inquiring minds. And as several Hindu writers will differ as to the number of tatwams, none of the writers at the same time being able to use any of them, or tell how to do so, one may be justified in leaving the matter untouched for the present. For my part I am willing to confess ignorance of any more than four of these forces, to-wit, those of fire, air, earth, and water, and to assume but slight knowledge of those. Just here it is well to read on page 290, *Secret Doctrine*, vol. I, "So there are seven forces in man and in all nature."—*W.Q.J.*

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LIVING THE LIFE

DEAR COMPANIONS:

In your last, you question about memory. Memory is a large field. That which we call "memory" must belong to "being" and relate to experience—in fact, it might be said that "memory" and "being" are synonomous, considering in this view of it that "being" is the result of experience not necessarily remembered or recollected. It is also said that memory of past lives is recoverable, so that there must be a plane of memory not accessible to us in our present plane of action. Yet these memories are of other lives such as this one. Remember that every sound in the visible world awakens its correspondence in every one of the so-far developed elements; so, by inference, every thought on this plane awakens its correspondence on inner planes. The real register, then, must be in the more ethereal and more permanent substance. The physical brain does not retain all the multifarious impressions received by it, for it is in constant motion and change. While some impressions which are constantly repeated appear to reside in the brain itself and to be of ready access, others, not repeated, fall below the line of perception and have to be recalled through association with some other present idea. H.P.B. said, "there is a constant telegraphic communication going on incessantly—day and night—between the physical brain and the inner man." The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can uncover layer by layer, each layer being different from all the others, each having its own special work, function and properties.

Each plane has its own tablet of memory and produces the appropriate effects on any other plane—being accessible, in fact, but not perceived on account of other predominating perceptions. Memory *per se* must be on all planes of being, each plane producing "kinds" of memory, or such as relate to that plane only, in which case it is "being" on that plane. On all planes "memory" must be the power of reproducing past experiences; it is manasic because creative; on the highest manasic plane there is said to be neither past nor future but all is Present Creation. The Soul is vision itself. Would not the highest memory be superlative vision? The Seer is in no case the things he sees.

I am astounded at the infernal practices you speak of that the "New Psychology" follows. One might as well give tests on the action of hasheesh, opium, whiskey or any other thing that causes abnormal accentuation of the organs and seats of sensation as those "emotional tests." No wonder the girl fainted! If the students themselves or their families cannot be made to see the wrong and

folly of it all, they cannot be helped, for these "professors" are in the ascendant and no layman's voice would be listened to. The papers lately gave an account of experiments in observation of the "human aura." The medical men were greatly interested in the wonderful discovery and, marvelous to relate, saw in it "a new mode of the diagnosis of disease." Was it not said that the "psychic idiosyncracies (of humanity) would undergo a great change?"

You say that our attitude toward these things seem to many like "condemning" others. It is the duty of esoteric students to unmask error and hypocrisy; to face lie with truth; not as *personal* criticisms but as *facts against mis-statements*. It is assumed in charity that one who wrongs the Truth does so in ignorance, but the custodians of Truth voice it in the face of lie, ignorance, and error and take every opportunity possible to correct erroneous impressions. Theosophy is in the world for that purpose. We are not to be self-assertive nor flabby; knowing the truth, we speak it and care only for it and that it be as widely known as possible. All of which is entirely compatible with charity to the weaknesses of others and abstention from condemnation of others.

Does "death-bed repentance" do any good? Well, it depends on what is meant by repentance. If it is recognition of wrong and a change in the mind and nature that would look with abhorrence upon a repetition of the deed, coupled with the desire to make every amend in one's power, it must be good. But if it is only a recognition and a consideration of the deed from the point of view of the evil that fell upon the perpetrator because of it, it is no good at all, being selfish and occasioning no change in disposition, or only such change as regarded self-interest. The first kind, in the mind of one who knew Theosophy, would be deeper and have a wider scope of action than in the mind of one who regarded everything from the standpoint of one life. The Karma is the same; the one who created Karma is affected by the results, but the extent and kind of results depends on the extent of change and the direction of the change that may have taken place in the mind of such "repentant."

The phrase "right thinking brings everything" should have been "thinking has brought everything that exists—right or wrong." A man's thoughts may be a gulf apart from what he is constrained to do, and he *is* what he aspires and desires to do—not his inabilities to perform. He might go through a whole life without much apparent change, but if he has *inwardly relinquished*, that which is left after he drops the body *is his mind* and his next embodiment will call forth the performance.

Out of paper, so will have to stop though I could, would or should write more. Good night and love to you. As ever,—*R.C.*

AN ATLANTO-LEMURIAN CAPITULATION

IGNATIUS Donnelly, from whom H. P. Blavatsky quoted so liberally, quite lost his reputation in trying to establish the historical existence of Atlantis; *this in spite of the fact that all of his proofs were taken verbatim from recognized and "respectable" sources.* Only last year a scientific writer characterized Atlantis as a "superstitious myth." Professor Garrett P. Serviss, in 1917, remarked that there "were no verifiable facts to support" a historical Atlantis, of civilized peoples, and denied it on the grounds that "the further we go back, the more beast-like was man." Thereupon, seven paragraphs further, contradicting himself point-blank, without seeing the discrepancy.

In the days of H.P.B., "authorities" claimed that the giant statues of Easter Island, which she said were "witnesses on the scene" to a vast antediluvian civilization, "were not very old." Some placed the age at 400 years. Decade after decade went by, of stubborn, insensate denial of plain fact: not only the mass of facts collected by H.P.B. and Donnelly, but hundreds upon hundreds which anyone can dig out for himself by searching through the odds and ends, the disregarded and passed-over paragraphs, of such publications as *The American Anthropologist, American Journal of Science,* during the last hundred years or so. Any thoughtful and open-minded reader who takes the trouble to spend a few days or weeks investigating will be amazed at the length of time it has taken this simple proposition, which explains two-thirds of the puzzles of archaeological and anthropological science, to penetrate minds whose whole object is supposed to be the finding of the truth.

The answer is, that this supposition is only a supposition. No human being really *wants* to know the truth if it involves the giving up of something he wants to believe; and a man will not discount this tendency until he arrives at some *crux* where he finds it necessary to know the truth, however disastrous, *at any cost.*

The critical point in all these matters is formed by the neo-Darwinian theories, which, by their simplicity and apparent picturing of a rational and philosophical development of races, appeal so much to the methodical scientific mind that it instinctively refuses to consider abandoning them in favor of anything which may necessitate a general reconsideration and relearning. This attitude of automatic repellancy never, in any era, is dropped until the mass of facts in other and related lines, crowds upon theory until its life is crushed out, and it is abandoned as a matter of pure necessity.

Atlantis, historical geology, and Darwinism, form an absolutely incompatible triad. Any one of them eliminated, the other two can live, with a little crowding. From the first, a very few men, such as

Donnelly, whose good Karma it was to pursue lines free from the orthogenetic hypnosis, have ventured to look facts in the face and uphold the reality of a civilized Atlantis; and their numbers have been added to of late years until the scales of victory are decidedly on the turn. Lemuria and Atlantis, as *historically inhabited continents,* have stood on a par, with the latter somewhat the more favored. It is therefore interesting to note that in 1920, W. A. Bryan, Professor of Zoology and Geology, University of Hawaii, upheld the former existence of Lemuria, though *not* as an inhabited land.

In *Popular Mechanics,* December, 1922, Prof. MacMillan Brown, Clement Wragge, Dr. Paul Schliemann, Frank Burnett, W. D. Harris, D.D., L.L.D., unite in upholding the following points of the *Secret Doctrine* which drew such scorn in 1888:

1. The Easter Island Statues are to be ascribed to a race which existed on a gigantic submerged continent where the Pacific now lies.

2. The constructions are by the same race as the Cyclopean remains of South America.

3. The American Indians are descendants of the Atlanteans.

4. These races are of immense antiquity, running back into the Secondary Period. Dr. Schliemann asserts: "I am as satisfied as I am that I exist, that before the beginning of the Eocene age, perhaps in the Cretaceous period, a great continent inhabited by a civilized race existed." The Eocene is the beginning of the Tertiary. The Cretaceous is the last of the Mesozoic, formerly called Secondary, period.

5. The Easter Island work was interrupted by a sudden catastrophe.

It is noticeable that there is considerable confusion between Atlantis and Lemuria in these reports. This is understandable, inasmuch as there was much such confusion historically and geologically between them, Lemuria overlapping Atlantis, racially and otherwise, for many milleniums, and Lemuria being overrun with Atlanteans long ages after any real Lemurian race could be said to exist.

We discover from Dr. Eliot Blackwelder (*Science,* Jan. 27, 1922) that there was a great period of convulsion and continent changes at the close of the Secondary, and one of the greatest known during the Miocene. Readers are invited to turn to Page 714, Original Edition of the *Secret Doctrine,* and compare the chronology there with the above cited statements. Dr. Blackwelder states that the consensus of opinion holds the Miocene to be 6,000,000 years old. H.P.B. says the Easter Island Statues are "nearer four million than four hundred years old." Verily, Science is getting more theosophical than Theosophy!

Are there other indications of any such age for the human race? In truth, they are innumerable, to be discovered in such places as we have indicated, in addition to those recited in the *Secret Doc-*

trine. All that is necessary is to disabuse one's mind of the idea that every reported find which is not in accordance with the Darwin Theory is an invention, in order to appreciate the importance of some of them, such as the iron and silver mask found in Sullivan County, Missouri, in 1879, the cut iron nail found embedded in quartz in California by Hiram DeWitt, 1851, the same in a stone by Sir David Brewster in Kingoodie Quarry, North Britain, 1845, the gold thread embedded eight feet deep in stone on the Tweed, 1844, or the bell-shaped vessel blasted out of solid rock near Dorchester, Mass., in June, 1851, which had upon it floral designs inlaid with silver. It is quite probable that many such occurrences *are* inventions or mistakes; but to classify them all as such, when extending over the world and distributed generations in time, is a little too much.

We have a rather more recent instance: W. L. Chalmers discovered at Grand Lake, Colorado, a stone containing outlines of mastodons and *dinosaurs*. Scientists were finally forced, during 1922, to the conclusion that man in America is as old as the primitive civilizations of the Mediterranean. (*Science*, Jan. 12, 1923.) This means that there will be no argument about the mastodons. But dinosaurs are of the *Secondary*. If there are dinosaurs on this rock (and J. Allard Jeancon, Curator of the Colorado Historical and Natural History Society, is authority for it), then either man lived, and knew how to draw, in the Reptilian age—the Secondary—or he had paleontologists in the pre-glacial times capable of reconstructing fossil remains. (For this stone is indubitably pre-glacial, on geological evidence.) We need not be concerned as to which horn of this dilemma penetrates the Darwinian anatomy; one may suit us as well as the other.

How does orthogenesis, *as applied to man*, stand in relation to all this? It does not. Prof. Osborn's table states, with touching and pathetic faith, that "the transformation of man-ape into man" took place in the Pliocene, the very last of the Tertiary, and that "art, mind, and industry," "dawned" in the glacial stages of the Ice Age. True, it rather subtracts from one's awed respect towards such praeternatural precision, to find that out of the eight foremost geological authorities quoted by Prof. Osborn, only two at a time are able to get within 100,000 years of each other, and that the estimates vary from 100,000 to 840,000 years as to the duration of the ice age itself! There are, incidentally, other discrepancies and sins of omission and commission in Prof. Osborn's theories, but they deserve separate treatment.

It is becoming painfully apparent that Neo-Darwinism is slowly but surely being surrounded on all sides by anthropology, archaeology, chemistry, and genetics; it has never been on especially friendly terms with the *facts* in any of these, but nowadays even paleontology has changed from the John to the Judas of the "liber-

ating" Messiah of materialistic evolution. It is only a matter of time until this belief, insofar as applied to man, will be held, where held at all, "by faith" as Sir William Bateson, Biologist, now holds it. And if there is anything in history, anything of the future in the past history of thought, it will not be twenty-five years until this theory stands in the same position with regard to thinking men, as the christian "religion" stands today.

What then? It is now as certain as the rising of the sun tomorrow that the Messenger of 1975 will find the field clear of even the dead corpses of these materialistic theories; but it is by no means certain that He will not find it instead occupied by the spirit of selfishness and greed, reincarnated in a knowledge and misuse of mental and psychic powers of far greater deadliness than the old shell of materialism; for a man may know the *Secret Doctrine* by word and by paragraph, and be still enwrapped by *self*, "as the embryo is wrapped by the amnion."

The lives and example of Theosophists must give the answer to the riddle of the future.

Karma and Destiny*

Question—Is there a wide difference between Karma and destiny?

Answer—Destiny is the English word applied to a Karma so strong and overpowering that its action cannot be counteracted by other Karma; but in the sense that all happenings are under Karma, then all things are destined as they occur. Men have always found that some events were so inevitable that, for want of knowledge of the law of Karma, they have said, "These things are destined." But when we grasp the meaning of Karma, we see that *destiny* is only the working out in action of causes so powerful that no act of ours and no other sort of Karma could by any possibility either avert or modify the result. This view does not conflict with what some call the "immutable decrees of Karma," because those decrees are the resultant of numerous Karmic factors, the absence, nullification, or postponment of any one of which would change the supposable result. If, however, we imagine that our life today is only that due to past Karma from a previous incarnation, we make the error leading to a belief in destiny or fate. But as we are experiencing the effects of Karma from this life as well as from many previous ones, it follows that the events in a man's life are due to the *balancing of Karmic causes—W. Brehon. (W.Q.J.)*

**The Theosophical Forum*, July, 1890.

AMONG FRIENDS

MRS. Prism and the Judge have fallen out!

It would, of course, be more exact to say that the first-named has taken the "outing"; for the Judge is never at outs with anybody, being controlled of temperament and placid of surface. Flabbiness of any kind, however, seems to have been lacking on the bounteous shelves of Mother Nature when our legal friend arrived on the scene in this incarnation, and so he is wont to declare himself with a satisfying definiteness. As for Mrs. Prism, Karma brought her not that name for nothing: Maria Prism—angles and rectangles, in figure, face and disposition—definite, precise, uncompromisingly righteous!

Enough has been said! Let's to the engagement!

It began with the tempestuous entrance of Mrs. Crystal's "Bobby". Saturday afternoon sometimes permits a little relaxation even for the members of a Theosophical family, and this day our friends were gathered in Laura's comfortable bungalow living-room for an hour's visit and chat together, with the hostess presiding over a pot of tea on one hand and a pitcher of cocoa on the other, and Brother Frederick fussing delightedly about, supplying the guests and trying to make everybody comfortable. Into this scene of hospitality and friendliness burst Mrs. Crystal's little son, waxing wroth over one "Herbert", scion of some tribe of the praying persuasion, who had called Bobby a "heathen" when the latter innocently asked *who* they prayed to and declared there was no "big man 'way up in the sky somewhere watching people all the time."

The little fellow ran straight into Pilgrim's arms as the distracted Laura waved him away from the tea-table with its tempting cakes, immaculate cloth and neat precision, but not before Bobby acquired certain spoils, which he proceeded to eat messily under the protection of his firm and sheltering friend. "Herbert thinks God is a big man with whiskers," he remarked between bites. "I told him God was Life—and so are we—and he'd better get busy instead of praying. And then he hit me with a lump of sod and I chased him home with my bow and arrows. God didn't help him a whole lot when I got after him," he added thoughtfully.

But it doesn't seem to be in Bobby's nature just at present to remain in any given spot for more than two minutes, so escaping from Pilgrim and dodging Captain Blunt, another firm friend, he slipped by the cake-plate, eluded his Mother, and plunged out-of-doors again, to join the returned Herbert, who by this time was "loo-hooing" in friendly fashion just outside.

"*So* hard to make them apply what they learn," said Mrs. Crystal. "I do *try* so with him, don't I, Frederick?" Adding to the latter's confirmation, "But his body is healthy anyway, and he is honest with me."

"This little Herbert must be a fine child," remarked Mrs. Prism, who had been observing the proceedings with a disapproving eye. "It is so refreshing—and unusual these days, I may say—to hear of a boy who has any respect for his elders,—any spark of reverence for spiritual things."

"Yes," drawled the Captain, "the old idols seem to have been quite completely smashed by the younger generation, thank God!"

"Now, Maria!" said Mr. Prism hastily as his devoted wife stiffened and turned towards the Captain, preparatory to demolishing that confirmed "Bobby-ite". Whereupon she settled back in her chair again, with a "Why, you're the younger generation, too, Captain—and quite representative!" which brought a responsive ripple of laughter from the Family, and relieved an apprehensive husband, who laughed somewhat disproportionately, and trying to ease the situation further, asked the Judge what he thought of the efforts of "our leading thinkers" to get the Bible into the public schools.

"A sectarian business," said the latter quietly. "Just another effort to fasten the crude ideas of Western Christianity on the coming generation. If they are going to study religion, why not all religions?" he continued. "Let the youngsters have some Buddhism, Mohammedanism, Brahmanism, Shintoism—and all the rest of them, as well as so-called Christianity. Comparative religion would be a fine subject for study—and it would be an eye-opener, too."

"Why, Judge, I'm surprised at you," began Mrs. Prism tartly. "You and I are old enough and have had experience enough with three generations to be able to see some differences. When I was a girl we read the Bible and had morning prayers in school. We had at least *some* reverence for higher things and some idea of fitness—which the children, as we have seen, don't have today."

"Oh yes," said the Judge, "I remember it well—been trying to forget some of it ever since, in fact. We were a nice, pleasant little lot of hypocrites in my family, I remember—smug at prayer-time, scared of God and my father, raising all kinds of deviltry on the sly, and asking God to forgive us—and father, too, when he found us out. He was a good deal like Jehovah, at that," he added reminiscently, "only kinder at times; but we looked to mother to help us out—she wasn't afraid of God, or of him, either!"

"That's just it," remarked Mrs. Crystal, "children now are natural and frank and not afraid. I wonder . . . "

But what Mrs. Crystal wondered got lost in the threatening storm. The "Now, Maria's" of agitated Mr. Prism's hasty coinage fell off his consort's determination as fruitlessly as hail off a tin roof. "Well, I respected *my* parents and I obeyed them, and I can't see that it's hurt me any—quite the contrary," she declared. "We had religious teaching in our home as well as at school, and I think the children of today ought to have it—at school anyway, if they *don't* get it at home," with a side glance at Laura. "I wish it would be brought about; I'd like to see the Bible in the public schools."

"Well, you're quite likely to get your wish, Mrs. Prism," laughed the Captain, "unless wider-thinking people get together and work as hard as the Christians do."

"Wider-thinking!" sniffed Mrs. Prism. "Some people think so widely you never can find the traces of it! Just consider that nasty article, 'Is the Bible Morally Educative?', printed in the last issue of your magazine: why, it was written just to make fun of othe people's religion—passages picked out especially to make the points. For instance, that story about the bears eating the children; it doesn't say in the Bible God sent the bears, but you let readers who are not actually familiar with the scriptures think it was God's will. The whole incident shows what happens to ill-trained children who have no respect for their superiors; it would do lots of good if it were read to these young rowdies of today!"

There was a startled hush. Frederick looked distressed and Laura was flushed. The Captain uncrossed his long legs—and then crossed them again, saying nothing. Pilgrim grinned delightedly and held his peace. Mother had been detained at home, so there was no one present to pour oil on the troubled waters.

Mr. Prism reached for his hat and initiated other preparatory movements which bore significant hints that it was time to depart, but his "Maria" would not see them. She sat bolt upright, eyes snapping, a fleck of bright color in her cheeks—the personification of militant righteousness. All at once our placid Judge sat up, too, in the comfortable armchair in which he had been tilted back at ease.

"Quite so," he remarked gently, "quite so. Jehovah let the *bears* destroy the children that time, which was quite a concession for him. Usually he ordered the Israelite *men* to do the killing—of the children and their mothers, save where they retained the latter, for other purposes which we will not mention here.

"Oh, I know the Bible," he added, at a restless movement of Mrs. Prism, "I had to learn so much of it by heart when I was a youngster. All through the Old Testament you find such lines as these, for instance: 'And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males . . .

and . . . took all the women of Midian captives, and their little ones,' killing all the male children. Again and again, 'at the Lord's command', the Children of Israel moved into new lands, fought and killed 'all that breathed therein'—men, women and children—took their possessions, and then 'glorified God' over it. Every jealousy, every shrewd and underhanded trick, every cruelty, every expression of anger, avarice, lust, malice, envy and greed that the human mind can imagine is set forth in the Bible as *ordered done* by his worshippers, by the Lord, God of Hosts! And this is duly set forth in all its unvarnished bluntness in the book you would have the children of today study in the public schools, as well as be taught at home.

"Now, that may be helpful to the present generation, Mrs. Prism," he concluded gently, "but here are a few of those 'wider-thinking' people who fail to see it."

"Well," began Mrs. Prism stormily, "in my opinion . . . "

"It isn't a matter of opinion, Madam," interrupted the Judge warmly. "One opinion is as good as another, and none of them worth much. This is a matter of *facts*—and they speak for themselves. Read your Bible, if you have the courage, and see for yourself. If you can tell us it is morally educative, after you've refreshed your memory, or that we have misrepresented it, we'll apologize and let you do our thinking for us!"

"Let's go home, Hiram," said Mrs. Prism suddenly. She looked at the Judge, who had risen and was bowing courteously, started to say something—for once in her life was stayed by Hiram's, "Now, Maria!"—and departed thence.

Nobody said anything for a few minutes—what was there to say? Outside could be heard the devoted cranking of a motor: Hiram has never yet bought one of those little coupés with a starter in it. Welcome relief! The motor started with the tin-panny screech which is associated with a certain well-known vehicle, a door slammed, and the gears shrieked their customary notice that Detroit still turns them out. Then Bobby burst into the room again and dashed himself recklessly at his beloved Pilgrim.

"See what Mrs. Prism gave me when she left," he said confidingly, opening one grimy hand. "I like her!"

It was five pink peppermints!

"Pain Not Yet Come"

The past cannot be changed or amended; that which belongs to the experiences of the present cannot, and should not, be shunned; but alike to be shunned are disturbing anticipations or fears of the future, and every act or impulse that may cause present or future pain to ourselves or others.—*W.Q.J.*

CULTURE AND CIVILIZATION

THE world is, for the most part, given over to the theory that high speed, much activity, physical mastery over nature, and a boastful outlook upon the future, represent progress; and this in the face of continuing harsh lessons as to the utter fallacy of the idea. Therefore it is a relief to encounter an occasional oasis of actual philosophy in this spiritual desert, such as may be found in the writings of Oswald Spengler and Bertrand Russell. To quote from Spengler's reviewer:

> Culture, to Spengler, is the soul of a nation, civilization is its body. The fate of civilization, therefore, is the same as that of the body, namely death. The life of each and every civilization ends with the life of the nation in which a specific civilization found its expression. . . . A nation, like an individual, must die sooner or later, and with it dies its civilizaton. The culture of a nation . . . like the spiritual creation of the individual, lives forever. . . .
>
> And just as the individual ceases to exist as a human being the moment his individuality is gone, the moment his spiritual strivings completely succumb to his bodily pleasures and desires; so and more yet, does a nation lose its national existence, and is set on the verge of complete annihilation, the moment its civilization begins to reign supreme and overpower in every respect its culture. The height of civilization's growth . . . is a positive indication of the fact that the nation approaches its end. . . .
>
> All events in Europe in the last decade or two testify to the fact that all phases of European life today are dominated by an all-pervading materialism.

Spengler has concluded, like Russell, that the nations of Europe are doomed to annihilation. This, like the view above outlined, is correct, but not, perhaps, as imminent as Spengler may think.

Russell is against American intervention in European affairs, for the unflattering but true reason that he believes it would result in a completion of the mechanization of European life; America thus being apparently held up as the exponent *par excellence* of the mechanical and industrial, with corresponding loss of spirituality. To this one can hardly demur.

Russell believes that "industrial culture has great defects which are not likely to be remedied except by contact with non-industrial communities or ideals." He might have added that no remedy is in sight so long as the attitude of industrial "culture" toward non-industrial communities is one of rapacity and exploitation, physically; and toward their ideals, of contempt and derision, mentally.

> We would say . . . that those nations which have not succeeded in damming the tides of civilization and have allowed their souls to be killed and mutilated by everything that appeals to the beast in man—by everything that rejects the eternal values in favor of that which is ephemeral—those nations had a short life. And since we are certain that human life has

no value and is of no significance unless men do attach great importance to eternal values, see a deep meaning in a life that is free and not imprisoned and enslaved and driven by the wheels and cogs of machines, we can make a positive forecast that any nation that will go as far in the growth and development of civilization as to let its machinery dethrone its spiritual values, will sooner or later cease to be a nation composed of human beings.

Civilization thus becomes . . . a cause of national destruction. . . . And since there is always a possibility for culture to overcome civilization, such destruction is not at all unavoidable. . . . The slightest spiritual effort . . . the slightest real spiritual willing, planning, and deciding, may create an entirely new chain of causes and effects that the human mind, especially in its offshoot known as logic, will formulate into new laws, and thus annul all previous determinations and predeterminations.

The Theosophist would say, rather, may set in action a new chain of causes, which, the old ones being exhausted by Karmic action, gives rise to a new direction of progress.

Let us by all means be wise and let us immediately begin to act in the light of culture, instead of civilization; or in the light of spiritual culture, instead of that of industrial culture.

It behooves us to do all in our power to make the people realize the danger of materialism, mechanism, and industrialism. . . . The time has come to make the people feel that the moment civilization, and all the material comforts and satisfactions of bodily lusts that come with it, begins to lead and direct humanity, instead of being led and controlled by it—at that moment civilization becomes a curse instead of a blessing.

Who can deny that the moment specified has not long since arrived, for the civilization of America as for that of Europe? That the "spirit" of modern civilization has not become the attitude condemned by the *Bhagavad-Gita* of 5000 years ago?

They deny that the universe has any truth in it, saying that it is not governed by law, declaring that it hath no Spirit; they say creatures are produced alone through the union of the sexes, and that all is for enjoyment only. . . . They indulge insatiable desires, are full of hypocrisy, fast-fixed in false beliefs through their delusions. They indulge in unlimited reflections which end only in annihilation, convinced until death that the enjoyment of the objects of their desires is the supreme good. Fast-bound by the hundred chords of desire, prone to lust and anger, they seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites . . . firmly attached to the gratification of their desires, they descend into hell.

These philosophers call for a revision of civilization, a substitution of spirituality and simplicity for the complex materialism of modern life, lest destruction ensue. And since all seem more or less vague in their definition of true culture, the wise student turns to the ideals of Theosophy, which call for selfless devotion to the welfare of the whole, for earnest study, strong search, and reverent investigation of the true laws of Great Nature, which are spiritual and not material.

DOES THEOSOPHY MEAN PESSIMISM?

NOT infrequently Theosophists are accused of intolerance of the opinions of others; of seeing no good in any human activities other than their own; of pointing only to the woes, failures, and shortcomings of "things as they are," instead of adopting a constructive attitude; in short, of being cynics and pessimists. The basis of this idea needs to be examined.

The world *is* unhappy, wrecked and ruined; in spite of vast pretensions in some quarters, its sciences and religions are a failure. Theosophists should not be penalized for recognizing this fact, inasmuch as those who are not Theosophists recognize the same facts and make no bones about it, and they outnumber the Theosophists many hundred per cent.

On the other hand, Theosophy holds forth a *provable* salvation for all beings, a destiny of immortality clearly defined, but nevertheless spiritually incomparable with the amorphous and overcast, doubtful hopes of "some kind" of future life held by most. Theosophy shows that if the world is far below what it has been, it is also immeasurably below what it will be, *if we make the effort.*

Surely all this cannot be called "pessimism." Theosophy is not a milk and water philosophy; it takes a *man* to live up to Theosophy, which sets forth an urge to effort that cannot mean anything but good, whether successful at once or not.

The truth of the matter seems to be that some philosophies of life, some religions, some scientific theories, are *drugs;* soporific or stimulant, as the case may be. Those who are victims have not been made to *see* the cause of those very sufferings which the drugs are hiding while making worse. This is complicated by the race vanity which refuses to admit failure, even at the point of the bayonet, in its avowed objects; therefore, Theosophy, being an antidote to drugs, being the deadly enemy and destroyer of vanity, must look like unkindness and intolerance to drug victims; *must* look like pessimism to the vain.

So much for the difficulties of others; let us turn to the more important ones of our own, which can mostly, in this connection, be summed up also under vanity. There are some of us who, consciously or unconsciously, do not mind if the world burns so long as *we* can save it! Or can point out how it would have been saved had *we* been listened to! Others, through natural combativeness, would find ourselves at a loss and miserable if everything were all right; but when we can fight tooth and claw with the approval of our consciences, will we? But we need to remember that *no part of a theosophical attitude is delight in errors of others for that we can, by comparison, show our superior knowledge.*

"THE BAPTISM OF BLOOD"

IN the Christian legend, the "Redeemer" is the "Initiator" who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He, who unriddles the Christian sphynx, "becomes the Master of the Absolute" for the simple reason that the greatest mystery of *all* the ancient initiations,—past, present and future—is made plain and divulged to him. Those who accept the allegory *literally,* will remain blind all their life and those who divulge it to the ignorant masses deserve punishment for their want of discretion in seeking to "feed pigs with pearls." The THEOSOPHIST,—read but by the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them,—is permitted to throw out a hint. Let him, who would fathom the mystery of the allegory of both Sphynx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, &c. And then he will find what the word "Atonement"—far older than Christianity—meant, as also "the Baptism of Blood." At the last moment of the Supreme Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the "newly-born," *the worthier of the two,* had to die, since two Adepts of *equal* power must not live, and he, *who is perfect,* has no room on earth. Eliphas Levi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies—mysteriously disappears from the top of Mount Pisgah after he had "laid his hands" upon the initiated Aaron,—of Jesus who dies for the disciple "whom he loved," John the author of the Apocalypse, and of John the Baptist—the last of the real *Nazars* of the Old Testament (see *Isis,* Vol. II, p. 132),—who, in the incomplete, contradictory and tortured Gospel accounts, is made to die later through Herodiaadi's whim, and, in the *secret* Kabalistic documents of the Nabatheans, to offer himself as an expiatory victim after "baptizing" (*i. e.,* initiating) his chosen successor in the mystic Jordan. In these documents, after the initiation, *Aba,* the Father, becomes the Son, and the Son succeeds the Father and becomes *Father and Son* at the same time, inspired by Sophia Achamoth (secret wisdom) transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation *beyond* the Himalayas is followed by *temporary* death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts "evil powers." At the initiation of the Chhinnamasta Tantrikas (from *chhinna* "severed" and *masta* "head"—the Goddess Chhinnamasta being represented with a decapitated head), the *Tantrik Shastras* say that, as soon as the Adept has reached the highest de-

gree of perfection, he has to initiate his successor and—die, offering his blood as an atonement for the sins of his brothers. He must "cut off his own head with the right hand, holding it in the left." Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head (" . . . my blood is drink indeed"—the injunction in John that so shocked the disciples); the other is directed toward the earth as an offering of the pure, sinless blood to Mother Earth; and the third gushes toward heaven as a witness for the sacrifice of "self-immolation." Now, this has a profound Occult significance which is known only to the initiated; nothing like the truth is explained by the Christian dogma, and imperfectly as they have defined, the *quasi inspired* "Authors of the *Perfect Way*" reveal the truth far nearer than any of the Christian commentators.—*H.P.B.*

ENCRUSTATION

At the heart of every man lie compassion, kindliness, justice.

Not one of ten thousand acts upon these basic qualities save by impulse, though most would rather do so if they could.

Our difficulty flows from the fact that in former ignorance we have been hard, unkind, unjust; the consequences have fallen with such severity that that fear has branded itself deep in our personalities.

Acting upon that, we are selfish still; until, being drawn ever deeper into catastrophe, want, and enslavement, fear loses its meaning, all its resources exhausted.

Then only are we ready to act without fear of consequences; our true nature comes uppermost, we act for ALL, and so get rid of consequences.

Some feel that the pursuit of spiritual knowledge is hollow; Jesus, no less than Judas, felt the pinch of hunger and the bite of cold. But to the man with a finger in the kettle, the universe is composed only of boiling water; is he conscious of a headache then?

Those who realize SPIRIT have physical senses no less keen than the animal man; but they have outgrown the power of material suffering as we have outgrown the power of childhood sorrows. Any progress on the Path, however little, proves this to the Pilgrim. The Path is traveled only by self-forgetfulness.

ON THE LOOKOUT

Devotion and Emotion

A friend of long service in the cause of Theosophy, has a theory. He believes that men need an outlet for the devotional instinct which is often denied by intellectual bodies and leaders in Theosophy. Too much intellect in some quarters (we would add, not enough in others,) he blames for such teratological phenomena as the parturition of the "Liberal Catholic Church" from the Theosophical Society.

Our agreement with our friend is qualified. No doubt there is an intellectual attitude towards Theosophy which is both worthless and repellant. It is above all things true that everything worth while in man lives by exercise of devotional faculties. Yet there are various meanings to the word; and the kind of "devotion" which is satisfied with ceremonial, priestly ministrations, and prayer is not true devotion, but instead a self-seeking emotionalism no whit better or higher than the once-a-week fire insurance of the old harsh creeds.

A man is said by the wise to be devoted when he makes the welfare of mankind his business in life, without gush or emotion, without ostentation or sense of superiority—as willing to tell a harsh necessary truth kindly as to encourage without injudicious praise. In such a man, the keener and more comprehensive the intellect the better; for it is not with him devoted to making the simple difficult and to the parading of recondite non-essentials to the glorification of its possessor's superior wisdom. Instead it becomes a bright lens through which the inner and formless illumination of the Higher Self clarifies the simple and beautiful outlines of the ancient spiritual truths, so that men classify themselves by their coming forward or by their turning away.

A Grim Jest of Karma

We have again and again pointed out that Nature in the long run *always* upholds spiritual values as against materialistic expediencies; and that eugenism and other stock-yard ethics could not but defeat their own ends at last. While it has been our fortune to see prediction after prediction verified, and the changeless truths of Theosophy vindicated, we recall no case more striking than that of the interference of eugenism in the immigration policies of the United States.

The present immigration laws are flagrantly and avowedly discriminative in favor of certain sections, as the result of eugenic propaganda with a "nordic" flavor. Now, inasmuch as economic efficiency is the very criterion of the sponsors of these laws—which

violate the basic principles of human brotherhood—no one of those sponsors has a right to object to the economic criterion being applied to the results. Johns Hopkins University through Dr. Raymond Pearl—there is no higher authority along these lines—has applied it. Taking the pauper statistics for 1923 and comparing them with those of 1910, two startling facts leap to the eye: The laws *encourage* the most *undesirable* classes and discourage the desirable. Immigrants from Italy, Russia, Poland and Mexico show the least relative pauper population; and those from *Scotland, England, Germany and Ireland*—the very ones most desired—show the most, with all the Scandinavian countries unfavorable in the list—the "nordic" countries, in other words. (*Science,* Oct. 31, 1924.)

Second, in 1923 we were supporting 4,000 *more* native-born paupers, and 10,000 *less* foreign-born than in 1910! This relative change cannot by any stretch of the imagination be ascribed to our recent immigration laws. So the situation is, that in interfering selfishly and ignorantly, from a basis of race prejudice, in the natural laws of race-formation so long ago made clear by Theosophy, we have brought about the very condition we sought to avoid, and set in motion forces which will lower the stamina of our nation so long as the laws permitting their action are in force. Let all men heed; for the writ of Karmic law runs to the confines of manifestation, and applies no less to the peccadilloes of the individual than to national iniquities.

Mysteria Stellarum

Thirty-six years ago Madame Blavatsky, commenting upon astronomical mistakes, notably those of Laplace, said, "There are many more such unpleasant surprises in store for hypotheses of even a purely physical character." The Laplace hypothesis which she denounced in the face of united science, has perished these many years, and its successor, the planetesimal, has been found fallacious on seven counts. (*American Journal of Science,* January, 1924). Dr. Russell's more recent theory of the origin of the solar system in a streamer pulled out of the sun by a passing body has not as yet been so thoroughly analyzed; but it will sooner or later go the way of the others.

Cosmic clouds are now consuming much of the energy of scientific investigation. The vast dark bodies strewn through space, and their relation to the bright nebulae, are perplexing; but the key to their nature lies in the references in Ancient Science to "bright space, son of dark space." In that solution both the nebular and planetesimal theories, divested of certain errors, have a common meeting place.

It is asking much of science to request consideration of archaic astronomy; nevertheless powerful telescopes have but just dis-

covered a serpentine dark nebula occluding part of the constellation known from time immemorial as the "Snake-Bearer": stars in the Pleiades invisible except by telescope were mapped on stone by the *soi-disant* "cave-men"; and such works as the *Aitareya Brahmana* and others of the Sanskrit bristle with descriptions of lost geological periods in almost the identical terms of modern science.

Would it not be fitting, instead of denying *a priori* any real knowledge to the ancients, to accept the *facts* and *seek to learn their means of acquiring knowledge?* Were this to be done, it would be found that there are other and more powerful means of sounding the depths of nature than test-tube and telescope.

Jupiter Turbans

Theosophy, some decades ago, drew upon itself derision by suggesting that all planets, including such as Jupiter and Saturn, might be inhabited, albeit not by similar forms of life in any two cases. Jupiter was then "known" to be composed of incandescent gases. Unfortunately for orthodoxy, the recent Jeffreys and Coblentz discoveries have demonstrated Jupiter to be quite cold. Long ago the *Secret Doctrine* pointed out that any resemblance to earth elements on the part of stellar matter, as detected by the spectroscope, was in appearance only, due to the illusive transformatory action of the earth's aura. Thus it is not surprising that stars nominated "gaseous" by the spectroscope have been found by other means to be fifty thousand times heavier than any earth element, and weird indeed are the attempts to explain the phenomenon without admitting our total ignorance of the optical laws governing the "ether of space."

No solution of these difficulties will be found until it is admitted that the actions of systems differ on the physical plane as much as the metabolism of human beings; and that the only law whose writ runs from star to star is *metaphysical.* Metaphysics being to science but empty superstition, there is little advance perceptible to it by following that track. Incidentally Theosophists may ponder over the new discovery in the light of references in their teachings to conditions elsewhere "of a materiality inconceivable here on earth."

Comets

Comets are the outlaws of astronomy; "the long-haired radicals of the solar system," as Madame Blavatsky called them. They have a habit of presenting one difficulty after another. At the present time Encke's comet holds forth the problem of a two-hour delay in its period, explainable only on the hypothesis of unknown resistant material in the solar system; while the tail of Baade's points toward the sun instead of away from it as is conventional. So far no one

has had the temerity to try to explain the anomaly. Yet almost any one of these peculiarities would open out an avenue of undreamed-of knowledge, could science but bring itself to look upon the Universe as *living, intelligent,* and operated from within and behind, like the human body.

Comets—such of them as are fated to survive—are incipient planets, each the progeny of its predecessor, like the endless string of personalities inhabited by the human ego, and they are undergoing the necessary stage of ingurgitating diffuse and heterogenous cosmic matter before falling into regular orbits and beginning a round of orderly evolution. The planetesimal hypothesis was therefore a guess not so far from the truth.

In an understanding of the *sun stages* of every planet lies the solution of the enigmas of the red and blue "dwarf" and "giant" stars.

The Heart of Another Universe

"As above, so below." The *Secret Doctrine* said in 1888:

> "Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round every second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the lungs and passes thence to the great veins and arteries of the system."

The eleven-year solar period is now too well known to necessitate argument; and since the law of analogy rules everywhere as regards general principles, we are not surprised to find regarding Betelguese (*Science,* March 28, 1924) that it is a—

> "Star that varies irregularly in brightness, makes it appear that it is irregularly contracting and expanding in size, pulsating, like some mighty heart of the heavens. The brightness apparently *increases* with contraction and *decreases* with expansion of the star." (Italics ours.)

It will ultimately be found that this seeming irregularity is only in seeming, being part of a greater cycle more complex. Scientific experimenters have some time since found that the flesh swells as a result of bombardment with free electrons which intrude in the body. May we hope that some day it will be discovered that the eleven-year solar period consists of an alternative indrawing and expulsion—among other things—of electro-magnetic *substance,* and that the poles of the planets are the "great veins and arteries of the solar system?" Such is the fact, whether ever proven to science or not.

In a future manvantara Earth itself will be another Betelguese, for evolution is endless and continuous for soul of man and planet

alike. Meanwhile mankind busies itself with "jazz," the latest automobile, radio, and the "movies!" The worst fate any enemy of the race could wish it would be the privilege of seeing itself in its true perspective with the Cosmos!

Astrology, Real and Unreal

In ancient days there existed a science which was the ancestor of astronomy. But unfortunately the latter is a disinherited descendent only just now beginning to win back its patrimony; for archaic astronomy included the unseen as well as the seen side of interplanetary relations, and likewise knew their psycho-physiological meaning —of which modern science is beginning to get an inkling.

"Astrology" as practiced by the modern "occultist" is but the sickly shadow of the real science; a shadow maintaining existence chiefly through the tendency of the human mind to retain the favorable and forget the unfavorable. The realities of "astrology," so far as known to the public, can be found in the *Secret Doctrine,* and but few elsewhere. On the other hand, if anything is emphasized in that work, it is the close connection between solar changes and terrestrial events, mental, moral, and physical; and that is but a doctrine dating back to time immemorial, like the quotation from *Hermes* on Page 294, Vol. I:

The Ancient Teaching

> The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, are *innumerable choirs of genii.* . . . They fulfil the will of the gods (Karma) by means of storms, tempests, transitions of fire and earthquakes; likewise by famines and wars, for the punishment of impiety . . . It is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures . . . All these Genii *preside over mundane affairs,* they shake and overthrow the constitutions of States and of individuals; they *imprint their likenesses on our Souls,* they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance.*

What, gods and genii to be seriously considered in the twentieth century? As great an affront to science as De Mirville's *Memoire sur le Diable* presented to the French Academy! Nevertheless the error lies, not with Hermes, but primarily with later theologies which anthropomorphized that which had no anthropomorphic meaning; secondarily with science, which, seeing no consciousness behind matter, cannot penetrate the truth concealed behind the overlay of later—chiefly christian—superstition.

For the "Genii" of Hermes are no human-like creations of fancy, but impersonal, formless, *conscious* forces; and in knowledge

of their nature, and nowhere else, lies the key to the origin of human consciousness. Strange that a science implicitly holding the doctrine of the conservation of energy should believe in the *creation* of consciousness from *unconscious* matter. But consciousness existed before organic matter, through which it manifests in the organic world.

Solar Cycles and Human Vicissitudes

The final test of a doctrine is its workability; let us apply that test to the Hermetic doctrines of solar action.

Science expects an unusual number of earthquakes during the coming year, owing to an increase in the number and activity of sunspots. The Director of Bourges Observatory, going into details, gives a set of curves showing the connection between sunspot maxima, industrial cycles, and wars. (*Literary Digest,* Sept. 20, 1924.) After mentioning *a number of diseases* affected by sunspot cycles, he says:

> "Polar auroras increase in intensity (*vide* the auroras and *solar-selenic* forces in the *Secret Doctrine,* Eds.), cyclones plow up the sea, the internal gases heave up the earth's crust, and volcanoes erupt. There is a relation between earthquakes and the sun's activity, and the theory formulated by me in 1902 has enabled me to foretell all the seismic crises of importance in the last twenty-two years!"

War Crises

Relating to the war crises (the *savant* above noted predicted that of 1914, and expects another in 1928—a double *septenary* cycle) Prof. Garrett P. Serviss some time ago called attention to the onset of a sunspot cycle coincidently with the war, while European peasants informed American soldiers that the weather had never been the same since the beginning of the war.

It has been thoroughly established that there is a daily variation in the magnetism of the earth, the day side being electropositive to the night side. In the early days of Theosophy Madame Blavatsky informed some of her students that "one hour of sleep before midnight was worth four afterwards", because of a magnetic change which swept around the earth at that time—thus in a single statement revealing prior knowledge of a physical condition just now discovered by science, and a connection between vitality and electromagnetic conditions in course of being discovered.

All these relationships are so new in science that present readers will remember the derision heaped upon Father Ricard's system of weather prediction based upon sunspot cycles; and that as late as 1916 at least. But it is no more than an expression of average human nature to look with suspicion or derision upon ideas which do not accord with those previously held.

Heat or Magnetic Radiation?

Madame Blavatsky once printed a comparison of nine different "authoritative" computations of the sun's temperature current in her day. No two agreed, and in some cases the discrepancy amounted to millions of degrees. In that day—and in a few minds to the present—the theory was held that the sun is incandescent and doomed sooner or later to lose its heat; while the Theosophic doctrine that it is not hot at all, its "heat" being but a terrestrial conversion of its magnetic energy, had no hearing whatever. Nevertheless, the sun is, as Theosophy has always taught, a *radiating magnet,* and a good many other things as yet undiscovered by science.

In 1877 Madame Blavatsky wrote:

> Who (the materialists) will some day find that that which causes the numberless cosmic forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism* . . . That the sun has no more heat in it than the moon or the space-crowding host of sparkling stars. That there is no *gravitation* in the Newtonian sense, but only magnetic attraction and repulsion; . . . This and much more they may learn; but, until then, we must be content with being merely laughed at, instead of being burned alive for impiety, or shut up in an insane asylum. *(Isis Unveiled,* I, 270-1).

This would nowadays arouse no comment whatever, the identical doctrines being held by too many scientific men of note. Some still believe in a "hot" sun; but their theories are in disagreement and all confessedly inadequate. (*Scientific American,* May, 1924; *Astronomical Society of the Pacific,* Feb., 1922; *Science and Invention,* Sept., 1924; *Science,* April 27, 1923.)

Scientific doctrine states that any branch of knowledge undergoes certain definite stages of evolution; the last and highest being signified by the ability to *predict.* Any serious study of Theosophy by a scientific man of wide interests, conversant with the history of science, would show that Theosophy reached that stage long before the dawn of Western Science.

A Crystal Ceiling

The Aurora Borealis has always been an enigma to science. Of the many theories advanced, one by Prof. Vegard seems to have a large amount of experimental verification. He says it is due to electric radiation from the sun upon a film of frozen nitrogen; this is true as to the radiation, but there are other things in those regions than nitrogen. The next problem to be solved after the discovery of the "continents" of meteoric matter in the upper atmosphere, mentioned in the *Mahatma Letters* of 1880 or thereabouts, is the *raison d'etre* of auroral lights over the poles and not elsewhere. It will then be found that the poles are not only akin to the poles of a mag-

net, but much more: namely, points of entry of the "veins and arteries" of the solar system mentioned heretofore.

We add a quotation of more import to the experienced physicist than to the layman:

> Here (in Crookes' *Genesis of the Elements)* we have almost a corroboration of the teachings of Esoteric philosophy concerning the mode of primeval evolution. . . . How true it is will be fully demonstrated only on that day when his discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and revolutionized all the present speculations. Further familiarity with the northern streamers of the *aurora borealis* may help the recognition of this truth." *(Secret Doctrine,* I, 621).

Since the present doctrines of the magnetic nature of light, and the radiations responsible for the Aurora, are the direct outcome of the discovery of radiant matter, and both undreamed-of in H.P.B.'s day, there remains little to be said.

Mater Lunatica

Science is ever and anon perplexed about the remarkable vitality of certain "superstitions." In reality that vitality is often due to their truth. Such are the old beliefs about pre-natal influence and birthmarking, and the possibility of hair turning white through emotion. Were medical science to *investigate* these phenomena with the object of explaining them, instead of merely denying them, as was done to meteors in Chladni's day, it would soon find itself not only wiser but less materialistic.

Lunar influence is one of these phenomena. In the world there are witnesses by the hundred to the peculiar psycho-physiological influence of the moon on human beings as well as its effect on animals and plants; an influence at once benign and malignant like the atmosphere of a graveyard, which stimulates plant growth and poisons human beings. Prof. Pickering and others find some kind of change proceeding on the moon, which they think may be due to life there. It is possible, leaving aside any possible connection of the moon with the "eighth sphere," that there may be a low order of organism there, though hardly of a healthy nature; for the moon is a corpse, and its changes are changes of disintegration.

From the moon there pours on the earth a constant stream of maleficent material, atomic, magnetic, and *ectoplasmic,* all bearing an impress and karma of its own for which we ourselves are responsible, since the lunar corpse is our own abandoned planetary incarnation.

As an instance of its *psychic* effect, the records of some years at San Quentin prison are said to show conclusively that there is a connection between the phases of the moon and prison breaks and out-

breaks; not least of which, perhaps, is a tendency to poetry on the part of some inmates!

At some future time it will dawn upon us that our karmic ties with all our surroundings are such that deeds return with all their original impetus after millions of years; and then we may take some heed of what we do and think, other than, as at present, merely remaining "within the law." "As ye sow, so shall ye reap," is not sentiment, but *truth*: truth cosmic and microcosmic, physical, psychological, mental and spiritual.

Vitamins as Catalytics of Consciousness

Now and then arises a scientist with vision keen enough to penetrate to some extent the arcana lying behind those enigmatic substances of the enzyme and vitamin class, such as Prof. Ritter. (*Science,* Sept. 5, 1924.)

The action of catalytics—substances which precipitate chemical reactions without themselves taking part—is still a mystery to science. Prof. Ritter has noted that organisms seem powerless to originate the release of energy stored up in their systems, and to him the enzymes, vitamins and such materials appear to be the biocatalytic keys to the manifestation of latent energies. He refers to W. P. Montague's theory that consciousness itself *is* latent energy; an intuition so near the truth that Theosophic refinements on the matter would but seem hair-splitting to the rougher conceptions of science.

Prof. Ritter modestly sets forth a new idea of a living being as a balance between latent and active energies, possessed of the power to alter that balance according to its needs. Strange he should miss the obvious fact that this hypothesis calls for another "being" behind the mechanism; a being capable of controlling both latent and active energy while perceiving and judging the relationships of both! But such is the nature of living things; a mechanism of energies, mental and physical, which is *vehicle* for Something behind for which science has no definition as yet—unless it be the "superconscious."

"From Subconscious to Superconscious"

It is a matter of record that generations have passed over vast mineral deposits, lavishing contempt upon those few who guessed at their existence. The history of the philosophical world is very like that. But a few years since, the "subconscious" was noted and studied by science. The emergence of the "superconscious" is a matter of a few months ago. Yet at any time those who would have divested themselves of contempt for Oriental lore as "heathen superstition," could have uncovered there all that man, as such, can know of both. At any time since 1875 those who could have

cleansed their minds of the mud heaped upon H. P. Blavatsky by interested and mendacious religious opponents, could have found in plain English such knowledge of those realms as science is not fated to discover for decades—if ever.

"In My Father's House are Many Mansions"

Let us refer to an article by Jules Bois in the *Forum* for October, 1924; an article which exposes errors of psychology dealt with in these pages years ago:

> Soul, that immaterial city, has also its buried life, where secret thoughts and feelings pursue their way; it has its underlying foundations, its cellars and even its sewers. We begin to be familiar with its dim and complicated labyrinth,—the subconscious. But each psychic town is also enwrapped by a firmament of its own, with blinding sunlight, the calm shining of the stars, refreshing rains, and purifying thunderstorms. Yet this firmament also reflects the fires and the clouds beneath it; the heavenly mirror is darkened and intensified by terrene shadows.
>
> Though the sky is common to all, each city has its own, just as each personality has its Super-Conscious. Even our cosmic self is tainted with individuality.

Truly a picture only a Theosophist can understand in full.

> Suddenly looking up, some modern investigators have also discovered a marginal self corroborating the intuitive apperceptions of the Greek Plato and the Hindu Patanjali. . . .
>
> Thus everything occurs as if the soul and body, the universe and man, were marching together on the road of a progress reverberant from mind to matter and from matter to mind.
>
> Yet mankind is slow in reaching a deeper awareness of itself . . . It has, as it were, a shamefaced reluctance to unveil its nobilities and its splendors. The superconscious is still disowned, while the subconscious has had an unqualified welcome.

"As Through a Glass Darkly"

> This proud intelligence of ours easily confounds the auroras illuminating the mountain tops with the phosphorescence gleaming in the cesspools. Certain schools of psychiatrists thought themselves scientists because they saw in inspiration, saintliness, genius, nothing but degeneracy, while there are fanatics who hail as prophets the sick and the insane. Ignorance may be the portion of the superstitious as well as of the apprentice scientist . . .
>
> Only now do we feel the necessity of cataloging under another name—Super-Conscious—those genuine, lofty, and beneficent human powers which consequently have no relation with morbid and grotesque phenomena—truly subconscious rubbish.
>
> As for Freud, not content with omitting conscience from psychology, he sought to disqualify soul-states above the ordinary level of our consciousness . . . such blindness to truth is itself monstrous.
>
> The ancients were no doubt keener in drawing the line between the approach to the divine and the retrogression to bestiality. . . . In the

> Odyssey, Sirens and Harpies well represented the temptations arising from the corrupt depths of our nature. As for Minerva, Ulysses' pagan guardian angel, she personifies the higher self of the wandering hero. . . .
>
> Now, how is the master discernible?
>
> In this, that in him the Super-Conscious has been awakened and functions as a normal habit. Only the higher self infallibly commends the lower. Woe to him who plays with the subconscious and yet has not welded his lower self to the higher.

In the course of the article, approving reference is made to the "Buddhist doctrine of Karma."

The Future

Thus this momentous cycle of 1925, in addition to other matters of whose ultimate purport science is in darkness, hails the advent of the Higher Self into scientific realms.

Like the "subconscious," it will be made the object of attempted prostitution by "psychology," "psychological salesmanship," "master keys to success," and the rest of the Pandarian tribe. Unlike its animal counterpart, it can never be reached by them; but in the attempt still undeveloped upper layers of *Kama* may be.

Freud's philosophy not only destroyed his own hope for humanity and his faith in the decency of the universe, but dragged many others into moral degradation. Like that, the newer discovery will also suffer "the dark shadow which follows all innovations," for to this race at this time spiritual purity and selflessness is a folly and a madness, a thing of derision.

Not a discovery of the past half century but would have been of inestimable benefit, had it been *preceded* by general recognition and approval of the necessity of its use under Theosophic ethics; scarce one but has become a curse, lacking those ethics. Whose fault? That of those who call themselves "Theosophists," and have sold their spiritual birth-right for the pottage of psychism and personal prestige.